POEMS
ON VARIOUS
SUBJECTS

BOWDEN

1754

52963/P

Poems on various subjects

SAMUEL BOWDEN

BATH 1754

Pp 337 - 386 only

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b30360535

29594 337

MORAL and MEDICAL
APOPHTHEGMS,

In IMITATION of

EPICTETUS, Lord BACON, and ROCHEFOUCAULT.

CONTENTMENT, *the grand Baſis of all Happineſs.*

HAPPINESS conſiſts in enjoying what we have in peace, and not in purſuing what we have not: Therefore no ambitious man can be happy; but like a troubled ſea, always in agitation.

THE advantage of riches is more imaginary than real; ſince the richeſt can enjoy but a ſmall part

of what they poſſeſs. A competence ſupplys us with all the neceſſarys of life, the other with its ſuperfluitys.

Long life, and health, are commonly the bleſſings of the poor; diſeaſe, and anxiety, generally the portion of the rich.

If the rich man does not live like the poor, he will be miſerable with his riches. If he does not uſe voluntary labour, and govern his appetite by choice, as the other does by neceſſity, tho' his riches increaſe, his health and pleaſure will leſſen and decay.

Anxiety and reſtleſſneſs the great cauſes of debauchery and intemperance; hunting after pleaſures when nature does not aſk, nor appetite require.

The greateſt pleaſure of life is virtuous love, not indulged too far: The greateſt treaſure is a contented mind: The greateſt poſſeſſion is health: The greateſt reſtorative ſleep: And the greateſt medicine, and ſolace in trouble, is a true friend.

The higheſt wiſdom conſiſts in the knowledge of ourſelves.

THE trueſt happineſs is the government of our paſſions.

IT was the conſtant and divine maxim of the ſtoic philoſophy, that happineſs conſiſted not in any external poſſeſſions, but in the mind itſelf: The direction of one, ſays *Epictetus*, is in our power, and the other not.

HUMILITY, and a ſenſe of our own ignorance and weakneſs, the greateſt indications of knowledge and virtue.

PRIDE the greateſt friend to vice and ignorance. He who never owns himſelf in an error, or fault, is abſolutely incurable, and incorrigible.

No one happy, who has not conquer'd the fear of death.

NOTHING recommends a perſon more to the world than truth and good-nature.

NOTHING promotes health more than exerciſe of body, and tranquillity of mind.

IF we would live to be old, we muſt be old when

young: The wiſdom of age ought to check the indiſcretions of youth.

They who are wiſe, and abſtemious in their youth, may indulge ſometimes at forty without danger.

The quantity of what we eat and drink is generally more pernicious than the quality. Moſt diſorders proceed from repletion, and are cur'd by evacuation.

He who indulges to a variety of diſhes at one meal, muſt expect a variety of diſorders; unleſs he has a ſtomach for every diſh.

Gluttony and hard-drinking the greateſt labour in the world.

The ſtomach labours hard to grind, digeſt, and carry off the ſuperfluous load. Some think if they eat to exceſs, they muſt drink in proportion; as if a ſurfeit of food was to be cured by a ſurfeit of liquor; which is only giving nature a double fatigue.

No poſſeſſions good, but by the uſe we make of them.

The greateſt benefit of wealth, except houſes, pictures, gardens, &c. is the capacity and power it gives us to do good: And the greateſt bleſſing to mankind, is a heart to make uſe of it, and diffuſe it.

" In heaps, like amber-greaſe, a ſtink it lies,
" But well diſpers'd, is incenſe to the ſkies.
" What riches give us—let us firſt enquire,
" Meat, fire, and cloaths—what more, meat, cloaths, and fire.
" What can they give? to dying *Hopkins* heirs,
" Vigor to *B—w*? or eaſe the ſtateſman's cares?
" Can they in health bid ſickly *Celia* glow,
" In *Fulvia*'s buckle eaſe the throbs below?

An old man near the *Hague*, ſays Sir *W. Temple*, who ſerved his houſe from his dairy, grew ſo rich, that he left off buſineſs, bought a fine houſe at the *Hague*, and furniſh'd it, reſolving to live at eaſe the reſt of his life; but grew ſo weary of being idle, that he ſold it, and return'd again to his dirt and his dairy.

The ſame author ſays, the beſt books to mortify our vanity, and to curb our pride, are *Solomon*'s Eccleſiaſtes, *Marcus Antonius*'s meditations, and *Almanzor*'s philoſophy, the greateſt princes, as well as the wiſeſt philoſophers, in their own or in any age.

THE poor ſometimes in want, the covetous always.

EVERY ſincere man is good: Every honeſt man the moſt religious: Every guilty mind unhappy.

IT is the common opinion, and maxim of the vulgar, to centre either their happineſs or their miſery on external enjoyments, or poſſeſſions. It is the true eſſence, and genius of philoſophy, or religion, to ſeek it at home, and to look for it in our own breaſts. *Epictetus.* We are ſtill tormented with a fruitleſs chace, and hunting after imaginary phantoms of happineſs, when we have it in poſſeſſion, if we wou'd ſit down contented. But—

" This cruel ſomething unpoſſeſs'd,
" Corrodes, and leavens all the reſt."

Quod quæris—Hic eſt, if attended to, would conquer all vain ambition. *Noſce teipſum*, or know thyſelf, if thoroughly underſtood, contains a fund of morality and wiſdom, and is the baſis of all practical philoſophy. *Cætera deſunt.*

39,554

A N

ESSAY on HEALTH.

Mens ſana in corpore ſano.

NEXT to the peace and welfare of our minds, our connection with a future ſtate, and our happineſs hereafter, there is nothing of greater importance than our health, and eaſe here; nothing which ought more to employ our warmeſt wiſhes, and to engage our moſt diligent attention. Such an eſteem even to veneration the antients had for this bleſſing, that the *Grecians*, as well as *Romans* erected altars and temples to the goddeſs *Hygeya*, or health; and the inventors and reſtorers of methods and medicines to promote it, were often idoliz'd and rank'd

amongſt

WELLCOME LIBRARY INSTITUTE

amongſt the number of their heroes and tutelar deitys. However various and oppoſite the complexions, the cuſtoms, and opinions of mankind in different ages and climates, this has been the moſt univerſal object, on which all deſires have fix'd, and all paſſions center'd at laſt.

VARIOUS are the treatiſes which have been compos'd on the ſubject of Health; this has employ'd the pens as well as the purſes of the wiſeſt and richeſt in all ages. This has exercis'd the labour of the chymiſt, the penetration of philoſophers, and the ambition of mighty princes. But after all theſe learned reſearches, it certainly depends more on the conduct of life, and the diſpoſition of the heart, than on the painful purſuits and dreams of chymiſts, and the idle reverys of the brain; and is undoubtedly more the true genuine reſult, and native offspring of practice and experience, than of theory and ſpeculation. If it is taught, and nurs'd up in the ſchools of philoſophy; it is found in the fields of ſimple peaſants, and illiterate ſwains; and thrives and bloſſoms moſt in deſart heaths and barren mountains: And here godlike temperance ſmiling with open arms, and a thouſand bleſſings, invites us to her plain and frugal, but happy and voluptuous table, encircled with all the graces, and attended by blooming *Hebe*; more voluptuous, and truly luxurious, than the moſt

pompous

pompous feaſts, and ſplendid entertainments: As the Poet divinely ſays———

Reaſon's whole pleaſures, all the joys of ſenſe,
Lie in three Words, Health, Peace, *and* Competence.
But Health conſiſts in Temperance *alone;*
And Peace, fair Virtue, Peace is all thy own.

VIRTUE never appears more charming, nor the advantages and effects of it in this life more conſpicuous, than in its connection with the preſent ſubject, and in its contributing to the health of our bodys, as well as to the peace and tranquillity of our minds. Fine and poetical is the deſcription we find given of it by a wiſe philoſopher, and obſerver of human nature—*Happy is the man that findeth wiſdom, &c. long life is in her right hand, and in her left hand riches and honour.*

BUT tho' this ſubject of health has been ſo often canvaſs'd, and ſo emphatically recommended by the ableſt writers, and moſt learned pens, I ſhall not think my time miſemploy'd, to communicate ſome obſervations of my own on ſo important a ſpeculation: For tho' ſcarce any thing can be advanc'd new on ſuch a trite ſubject; yet the ſame thoughts diſpos'd in various views, and in different lights and ſituations, may convey new and different impreſſions; like

the

the ſame object ſeen thro' various mediums, and in different poſitions of the ſpectator : Beſides, as this book is like to fall into many hands, I am willing to embrace this opportunity, to attempt ſomething which may be of more real ſervice to mankind than the amuſements of rhime, and the more idle entertainments of poetry ; eſpecially as they are the reſult for the moſt part of my own obſervations, in practiſing phyſic, and attending the ſick in a large and populous town between twenty and thirty years : And I muſt have paſſed my time very ill in ſuch a ſituation, not to have digeſted ſome remarks on the oeconomy of life, and the method of preſerving and reſtoring Health. Others may boaſt of more ſplendid and more profitable practice, in wealthy and luxurious citys ; but obſcure villages and country towns afford as much, or more room for experience and ſpeculation. Here diſeaſes are found in their more native ſimple dreſs ; and are often more the effects of bad air, and contagious effluvia, than the debauches of art, and the luxurious indulgences of high life.

HEALTH, after all the definitions of various writers, may be ſaid to conſiſt in an equal, calm, and uniform motion, or circulation of the blood and juices, through all the tubes and canals of the human frame : Every thing, therefore, which has a tendency to diſturb, or obſtruct, to accelerate, or retard this

this motion and diſtribution of the animal fluids thro' their reſpective ſtrainers, muſt conſequently introduce diſeaſes of one kind or other, and deſtroy the peace and tranquillity of the animal oeconomy. All habitual exceſſes, which tend to interrupt this peaceful harmony and equilibrium, are condemn'd at once, as very pernicious to the conſtitution. I need not mention in particular, intemperance of all ſorts, *viz.* too great an indulgence to animal foods, high ſeaſon'd diſhes, and all the poiſonous preparations of refin'd cookery; hard drinking, violent exerciſes, violent paſſions, midnight hours, &c. which tend to give too quick a motion to the fluids, to hurry on the vital tide too faſt, without giving it time to perform the proper ſecretions: Not that all exceſs is to be condemn'd at proper ſeaſons, if not repeated too often. The circulation may be ſometimes too dull and languid, and a ſeaſonable indulgence will tend to exalt the ſpirits, remove the lentor, and give new life and vigor to the gloomy frame: Like a ſhip at ſea, we may ſometimes ſuffer by a calm, as well as a ſtorm: Or like ſtagnating air and water, which will corrupt, and loſe its ſpring, without proper breezes to fan the current, and give it new life and motion. But here recreations, and the diverſions of exerciſe will anſwer the ſame end, in a much ſafer, and more effectual manner, than company and the bottle. But all vigorous exerciſes, ſuch as quoits, tennis, racing,

and

ſhooting, wreſtling, &c. are now reckon'd too robuſt and clowniſh for the modiſh effeminacys, and genteel refinements of the modern gentlemen of taſte and pleaſure. Tho' they were the healthy amuſements of people of the firſt rank, for fortune, parts, and wiſdom, amongſt our anceſtors; they are now rank'd amongſt bear-garden recreations, and ruſtic paſtimes, at country villages and rural wakes.

THIS is juſtly ſatyriz'd by *Dryden*—

Our wiſe forefathers liv'd on ſimple food,
Toil ſtrung their nerves, toil purify'd their blood,
But we their ſons, a pamper'd race of men, &c.

But theſe gentlemen of elegant taſte, and falſe pleaſure, need no other rebuke or chaſtiſement, than that which is the common reſult of their licentious life, and voluptuous unnatural indulgencys, which are diſeaſe, ſhort life, and all the gloomy train of ills which attend a weak ſtate of nerves, and hypocondriacal depreſſions; the gout, the ſcurvy, the gravel, or dropſy, to whoſe company I leave them.

ALL the diſorders which are incident to the human frame, may admit of two general diviſions, and are either original, and hereditary, or artificial, and acquir'd. The chief baſis and foundation of health conſiſts in a natural ſound ſtate of ſolids, or what

is

is commonly called a good conſtitution. The old ſaying or axiom is always true—*Gaudeant bene nati.* The *mala ſtamina vitæ*, can never be entirely recover'd by all the art of phyſic, nor all the diligence of regimen. It is like a natural bad intractable ſoil, or a dull heavy ſaturnine genius, which defeat and fruſtrate all the ſkill of cultivation and manure, and all the pains of education and inſtruction: But for one who inherits a bad natural conſtitution, there are fifty that deſtroy a good one. Lord *Bacon* carry'd this matter ſo far, as to ſay, That ſcarce one in a thouſand dy'd a natural death.

When the frame and texture of the habit is thus originally bad, the beſt method is to live by rule, and to fly to the aſſiſtance of art to repair and patch up in ſome meaſure the defects of nature: Like a building compos'd of brittle materials, it muſt be ſhor'd and prop'd up occaſionally, tho' it can never be ſound and ſtrong. People of this unhappy complexion, are obliged to live regularly, and to have a ſtrict regard to all the non-naturals: And by this means ſome of the moſt tender and delicate nerves ſpin out the thread of life to a longer period than others of a more robuſt and athletic compoſition; who depending on the ſtrength of their conſtitution, and hurry'd on by a luxuriant impetuoſity of ſpirits, indulge to thoſe exceſſes which ſoon terminate in acute

diſeaſes.

diſeaſes. And it univerſally holds good in theſe caſes, that the ſtronger the habit, the ſtronger and more violent is the diſtemper; as lightning exerts its influence more furiouſly on ſolid bodys, and rages the more where it meets with the greateſt reſiſtance. To thoſe who are born with weak flaccid fibres, or bad juices, I would recommend from their infancy. along with proper medicines, the lighteſt and moſt ſimple nutriments, as well as thin cloathing, without the pernicious cramps and confinements of tight ſwathing, and the barbarous cuſtom of cloſe bandage, and ligatures; which are little better than committing the innocent babe to priſon, under the torture and puniſhment of pins, rollers, ſhackles, and linnen fetters; by whoſe compreſſion the tender limbs of infants are clogg'd in their growth, which ought to have their full play, extenſion, and liberty. And this rule will hold univerſally in all caſes.

Air, exerciſe, and cold bathing, are alſo very ſerviceable, when they can be comply'd with, to anſwer the ſame intentions of invigorating the habit. As to bathing, few have either the courage, or convenience to ſubmit to cold immerſion; and ſome of tender nerves can't well bear the ſhock of ſo ſudden a tranſition: To ſuch I wou'd adviſe what has been ſeldom thought of, but what has been often practis'd with ſucceſs; and this is walking, or exerciſing naked,

in

in any proper apartment, or convenient court or garden: This is bathing in the atmoſphere: In a winter morning, it is a gentler cold bath: And if practis'd often with friction, will vaſtly promote health, by cleanſing, and deterging the cutaneous glands, and promoting inſenſible perſpiration. But the uſe of old, is the *ſtrigil*, now laid aſide, and quite inconſiſtent with the nicety and effeminacy of the preſent age. The antients very wiſely and ſucceſsfully recommended a variety of exerciſes for reſtoring weak conſtitutions, of which we know but little more than the name. *Galen*, in his book, de *Sanitate tuenda*, has wrote a large treatiſe on the benefit of the *ſtrigil*, or fleſh-bruſh, and the vaſt advantage of frequent chafing, in a variety of caſes. The *Diſcus*, and the *parva pila*, were often made uſe of, not only for pleaſure and recreation, but to preſerve health, open the pores, and ſtrengthen the fibres in particular diſorders. *Fumigation* was alſo of great uſe, as well as *Friction*. As to *Friction*, it is ſtill a common ſaying among the *Indians*, that none have the gout to any great degree, who have ſlaves enough to rub them: But horſes have now only the benefit of this exerciſe. Of *Fumigation*, as practis'd by the antients, we know nothing now, any farther than the tranſitory relief of *ſal volatile*, or *harſhorn* to fainting or dying people, of the modern practice of taking ſnuff, which is ſo far

from being ſerviceable, unleſs to divert ſome rheum, that it is become a very pernicious cuſtom, by clogging the head, and blunting the ſenſation of the olfactory nerves. *Jactation*, and the *Lecti penſiles*, were very much in requeſt amongſt the *Romans*, and anſwer'd the end of opiates now. Many other exerciſes were formerly recommended, of which *Herodicus*, *Mercurialis*, and other gymnaſtic writers have copiouſly treated.

HAVING thus given ſome general hints, and directions, for the conduct of hereditary conſtitutional valetudinarians; the next method or ſtep propoſed, was to exhibit ſome rules for the preſervation of health in a good conſtitution, and the cure or mitigation of *acquired* diſorders. And here it may be laid down for a fundamental axiom, That 'tis much eaſier to preſerve health, than to reſtore it when loſt. It is certainly very much in our own power, whether we will be ſick, or well, happy, or miſerable. It is but to hearken to the voice of wiſdom, and attend to the ſober dictates of calm ſenſe, and reaſon. Diſeaſes, and ſickneſs will indeed often proceed from contagious effluvia, various accidents, from impreſſions of the air, and other involuntary cauſes; but they are oftner the effect of our own irregularitys.

I SHALL

I SHALL here only mention three things which very much contribute to the preſervation of our health: *Temperance*, *Chearfulneſs*, and *Exerciſe*. On theſe three rules, like ſo many ſprings or movements, the wheels of life, or the animal machine, may glide on ſmooth, and ſerene, 'till the oil, which nouriſhes the lamp, is ſpent, and nature ſinks under the ruſt of time, and the burden of years. *Temperance* has been ſo frequently and juſtly recommended by divines, phyſicians, and philoſophers, in all ages, that 'tis almoſt needleſs to expatiate on ſuch a beaten ſubject. But, notwithſtanding all theſe admonitions, it is but to little purpoſe to dictate to the gayety of youth, the madneſs of pleaſure, the invitations of company, and all the luxuriant ſallys of juvenile heat. A ſhort life and a merry one carrys it. But the misfortune is, theſe gentlemen of riot and extravagance, miſs of their imaginary aim, and loſe their happineſs in ſickneſs and diſeaſe, before they have finiſh'd the race of pleaſure. The ſight of a hoſpital or a church-yard, would be a better monitor to ſuch debauchees, than all the lectures of morality, and the precepts of phyſic. The diſeaſes of the one, the agonys and convulſions of an abus'd, and ruin'd conſtitution, and the gloomy horror of the other, would preach more powerfully than *Socrates* or *Seneca*, *Sydenham* or *Sherlock*.

But having committed theſe lunatic libertines to the hoſpital, for the cure of this diſorder of the mind, I ſhall quote a few lines ſuitable to the ſubject.

Health ſooths awhile the gay voluptuous ſpark,
A fever argues better than a Clark.
Let pedants waſte their hours of eaſe,
And ſweat all night at Socrates:
A mould'ring tomb, or dying bed,
Says all that the old ſages ſaid.
For me, theſe ſhatter'd bones contain
More morals than the Vatican:
For when I find my virtue fail,
And vice and luxury prevail,
Among the tombs I'll take a turn,
And meditate on Scipio's *urn;*
There the vile foot of every ſlave
Inſults a Charles *or a* Guſtave;
Beggars with awful aſhes ſport,
And tread the Cæſars *in the dirt.*

Our exiſtence in this life is not unfitly compar'd, as well by divines, as poets and philoſophers, to a voyage, or tranſitory paſſage over a dangerous, rough, and fluctuating ſea, ruffled with ſtorms, and agitated by tempeſts, full of ſhoals, ſands and pirates, where reaſon is the guide, and poleſtar, and experience the beſt pilot.

Thro'

Thro' life's vaſt ocean, diverſly we ſail,
Reaſon the card, but paſſion is the gale, &c.

POPE.

THIS compariſon is made uſe of by *Homer*, who paints out human life in the *Odyſſey*, by repreſenting *Ulyſſes* and *Telemachus* ſailing over various ſeas, under the conduct of *Mentor*, or Wiſdom. On one coaſt the *Syrens*, with all the allurements of love, on another *Circe*, with the intoxicating ſnares of wine, and luxurious arts, try all their ſkill to ſeduce the youthful traveller; which is beautifully allegoriz'd by the transformation into ſwine, or ſots. But the young adventurer, with heroic fortitude, reſiſts all temptations, 'till he arrives ſafe at the deſtin'd harbour.

NEXT to *Temperance*, *Chearfulneſs* has a great tendency to promote, and preſerve health. As there is a near communication, and ſympathy between the intellectual, and organical frame, whatever affects one, muſt alſo influence the other. This is too evident to require much illuſtration. How many have pin'd away in atrophys, and diſſolv'd in conſumptions, by grief, anxiety, and diſappointed love, which like a ſilent canker, or ſubterranean fire, prey on the vitals, and ſap the ſtrongeſt conſtitution.——*Vulnus alit Venus, et coeco carpitur igne.*——Gayety, and

chear-

chearfulneſs awaken every faculty of the ſoul, exalt the ſpirits, and diffuſe new life and vigor o'er the animal frame. It was an old ſaying—*Ira furor brevis eſt*—or, anger is a ſhort madneſs. It may be as well call'd a fever of a ſhort duration. And thoſe who are ſubject to frequent returns of theſe fits, or paroxyſms of paſſion, ought to bleed, and be dieted, as much as thoſe who labour under an acute diſtemper, attended with great inflamation, convulſive motions, and a high delirium: people ſubject to anger being affected with the ſame ſymptoms. The government of the paſſions therefore, as it is connected with the preſervation of health, falls under the province of phyſic, as well as morality. When the mind is calm and ſerene, the ſpirits and vital tide are calm and compos'd too; the animal frame ſympathizes in the peaceful harmony, and moves in a ſedate and regular manner. But violent paſſions, like a hurricane, throw all into a ferment, and deſtroy that equilibrium, and tranquility, in which health conſiſts. Paſſion raiſes a tempeſt in the conſtitution, and is a ſort of earthquake in the human frame. We can't command the elements without, nor regulate the clouds, the winds and the vapours; but 'tis very much in our power to keep fair weather, and ſunſhine within. This ſubject of the regulation of our paſſions has been ſo often illuſtrated by the beſt authors, that 'tis impoſſible to ſay much upon it with-

out

out tautology: Tho' ſuch directions cannot be inculcated too often; nor *Marcus Antonius*, *Seneca*, and *Epictetus*, be conſulted too much on this occaſion. But I ſhall conclude theſe remarks with ſome quotations from one of the greateſt princes, as well as the wiſeſt philoſopher amongſt the antients; however unfaſhionable ſuch citations may be. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools. Avoid ſtrife and contention, and peace ſhall prolong thy days.* Eccleſ.

Next to the peace and tranquility of the mind, the *exerciſe* of the body (to which may be added air) is vaſtly conducive to the preſervation of health. The very frame and ſtructure of our bodys, ſilently admoniſhes us that we were made for an active life. Every organ, and every nerve, is form'd to bear the ply and flexibility of motion, and the muſcles to ſlide on lubricating cartilages, like ſo many pulleys. Without frequent motion, the blood will ſtagnate, and the circulation become languid in the capillarys, the fibres ſtiff and rigid, and contract a ſort of ruſt like clocks, watches, and other machines, if not wound up, and ſet a going.

Next to *Exerciſe*, there is nothing contributes more to preſerve health than air, which may be very properly called the breath of life. People who

confine themſelves to little, cloſe, wainſcotted rooms, are for this reaſon apt to be unhealthy ; ſubject to palpitations, nervous oppreſſions, and liable to take cold. Some modern rooms are, in a leſſer degree, like *exhauſted receivers* ; and was it not for the benefit of a chimney, thoſe who indulge to an inactive ſedentary life, would be in great danger of ſuffocation. It is certain, that thoſe who are moſt expos'd to the air, can beſt bear the impreſſions of it. Air is the grand inſtrument and engine of reſpiration ; and it depends very much on the weight, and preſſure of this circumambient body, whether we are ſick, or well, gay or gloomy, according to the different effects of its rarefaction, and elaſticity ; or its laxity, and condenſation. But without entering into the philoſophy, and the wonderful texture, and propertys of this inviſible fluid, the effects of it are obvious, and apparent, by the health, vigour, and long lives of peaſants, ſhepherds, carriers, and others who are moſt expos'd to it, in all its varietys. Theſe obſervations, with regard to air, exerciſe, *&c.* may be confirmed by many inſtances of longævity ; and the examples of thoſe who have run out the longeſt races, with health, and vigour ; who commonly lived in rural abodes, mountains, and deſarts, with great temperance, exerciſe, and ſimplicity of diet : Such as the *Britiſh Druids*, the *Patriarchs*, the *Indian Brachmans*, the primitive *Fathers* and *Hermits*, amongſt whom

whom a hundred years was no uncommon date. I cou'd here mention many more recent inſtances in our own climate; ſuch as *Donald Ray*, of *Skie*, *Henry Jenkins*, of *Yorkſhire*, who dy'd at 163, and is reckon'd the oldeſt perſon we have any account of in ſtory ſince the deluge; and *Thomas Parr*, who was brought to court at 152, in the reign of King *Charles* the firſt, to receive an untimely end, even at that age, by the ſmoak and diet of a city.

It is evident from hence, that health, vigor, and long life, are the genuine offspring of ſobriety and exerciſe; that they thrive more in barren regions, and deſart mountains, than in the fruitful plains of *Campania*, or *Andaluſia*; that nature is content with little; but that air, earth, and ſea, and all the elements, cannot ſatisfy either the thirſt of ambition, or the cravings and madneſs of luxurious epicures.

After recommending theſe general precepts for the preſervation of health, and the prevention of diſeaſes, the next intention was to give ſome directions for the reſtoring loſt health, and the cure of diſtempers, by proper regimen and medicines.

And here it may be laid down as a certain fundamental axiom, or propoſition,—That the method of

cure

cure muſt vary, and differ according to the different habit, and conſtitution of the patient; as well as their different climate, air, manner of living, ſeaſon of the year, age, and other circumſtances. Different complexions, conſtitutions, and cauſes of diſtempers, call for different ways and means of treating them: A perſon of a thin, choleric, vigorous, and ſanguine temperament, certainly requires other medicines, and management, than the melancholy, the corpulent, the cold, and leucophlegmatic: The ſame holds good with regard to the other diſtinctions: And indeed the chief practice of phyſic, conſiſts in ſuiting and adapting the regimen, according to all the exigencys of the caſe, and the varietys of habit, *&c.* We might as well find out one garment to fit every ſhape of body, and one laſt for every foot, as one receipt, or file of medicines, to accommodate itſelf to all diſorders. This ſhews the folly and abſurdity of all univerſal, infallible remedys.

As we are form'd according to the ſtricteſt laws of mechaniſm; and as the greateſt, and moſt wonderful ſkill, and wiſdom, are diſplay'd in the ſtructure, and organization of our frames; regulated by the laws of motion, and the forces of muſcular power, it certainly requires ſome ſkill, if not mathematical knowledge, to rectify the diſorders of ſuch a complicated machine. As to our external

frame,

frame, we reſemble clocks, or other automata, or rather an hydraulic machine; where the heart, like a central fountain, diſtributes the purple tide, thro' an infinite number of cylindrical pipes, tubes, and canals, and is ſubject to the ſame laws as other propell'd fluids.* As almoſt all diſorders may be accounted for from too great a velocity, or too great a lentor, and ſluggiſhneſs in the circulation, the method of cure muſt depend very much on adjuſting the powers of medicines, or their *vis momenti*, according to the greater, or leſs reſiſtance they meet with. Such reaſoning, founded on the principles of mechanical philoſophy, may be in many inſtances applyed to rectify the obſtructions of the animal machine; tho' not with ſuch a degree of certainty as an artificer, who can take abroad and inſpect the wheels, and movements of an inanimate machine; yet a great deal may be done by a thorough knowledge of the human ſtructure, and the laws of ſecretion, compar'd to the ignorance of thoſe, who depend on mere experience only, and occult, immechanical operations.

We might as well be thought, according to the Epicurean doctrine, to be created by chance, and

* *Divini conditoris mechanicen, ſatis admirari non poſſumus, ad regulas Mathematicas planè adaptatem.*——Willis. Pharmac.

form'd

form'd at random, as to be cured at random. To be thus harmoniouſly jumbled together by a caſual concourſe of particles, and the declination of combining atoms, as to be ſet to rights, and adjuſted again, by as fortuitous a combination of medicines, without meaning, deſign, or rational direction: Therefore all medicinal applications, which are founded on precarious hypotheſes, and owe their reputation to the plauſible, chimerical, and idle pretences of certainty and infallibility, ought to be deſpis'd by all men of ſober ſenſe and judgment. Such empirical ſchemes are as romantic and impracticable, as the inveſtigation of the philoſopher's ſtone, or the art of reſtoring youth to old age, like *Jolaus*. All thoſe pompous preparations of *Elixirs of Life*, *Panaceas*, *Specifics*, divine *Arcana*, *&c.* are only the idle dreams of enthuſiaſtic chymiſts, or artful impoſtors, and are fitter to amuſe the imagination, than to inform the underſtanding, or repair a broken conſtitution. Yet ſuch is the credulity of mankind, that people, who reaſon well in other matters, are daily impos'd on by ſuch infallible noſtrums; which are ſaid to work cures without any regard to ſkill or judgment, and without any previous preparation. But cures perform'd in this manner, muſt certainly be aſcribed to mere chance, or to charms, and faſcination. Such remedys, whatever they be, muſt be ſuppoſed to have ſome ſecret commiſſion or ſagacity, like blood-hounds

on

on the ſcent, to find out the guilty, morbific particles, expel them at once, and put them to a total flight. Theſe gentlemen of miſtery, pretend to cure pleuriſys without bleeding, fevers without ſweating, and all foulneſs and obſtructions in the ſtomach, and *primæ viæ*, without vomiting, or purging. But *Augeas*'s ſtable might as ſoon be cleanſed by a bucket of water, as ſuch loads removed without ſome evacuation, unleſs faſting will do the buſineſs. In all theſe caſes, it is certainly beſt to follow the light and dictates of nature, which direct us far otherwiſe. A ſurfeit, or crapula, is often cured by a natural vomiting, or purging; colds, and the firſt attacks of a fever, by natural ſweats; a plethora by natural hæmorrhages, or critical diſcharges of one kind or other: At leaſt nature, or the conſtitution exerts its efforts, by ſome ſuch methods, to conquer the diſeaſe, which, if too weak, calls for the aſſiſtance of art. But ſtill nature is the guide and poleſtar, to direct us how to proceed, and ſteer the medical courſe: Without whoſe ſacred light, and influence, we are expos'd to the naked rocks, and barren ſhoals of ignorance, or ſubject to the capricious direction of every wanton gale, and the piratical attacks of quacks, and empirics, who board us under falſe colours.

But without entering into any philoſophical enquirys and reaſonings, which I have no room for here

here, I have always found, after much experience and obſervation, that the cure of moſt diſeaſes, whether acute or chronical, depends very much on ſeaſonable evacuations, at the firſt approach and formation of the diſtemper, by bleeding or cleanſing the ſtomach, and *primæ viæ*, or grand alimentary duct, according as the habit requires. It is reaſonable to conclude, as well as matter of fact, that moſt diſorders are originally deriv'd from ſome irregularitys, and indigeſtion in thoſe parts: and where the cauſe is, the remedy ought to be apply'd. 'Twill be to little purpoſe to aim at cleanſing, and rectifying the remoter cells, and finer tubes of the human body, when the obſtruction lies in the larger canals, and grand receptacles. We might, with equal reaſon, attempt to ſcour the diſtant pipes and branches of an aquæduct, when the fault, or ſtoppage lies in the baſon, or original fountain. This is beginning at the wrong end, and will never ſucceed in practice, however plauſible it may appear in ſpeculation.

Most diſorders in our climate, except thoſe which are the growth of intemperance, are owing to an obſtructed perſpiration, or what is commonly call'd taking cold. In theſe caſes the perſpirable particles, or inviſible ſteam, which ought to paſs off thro' the cutaneous glands, is thrown in upon ſome of the larger, and noble organs, the ſtomach, lungs, or viſce-

ra.

ra. Here the conſtitution, ſenſible of an unuſual load, endeavours to expel and diſcharge itſelf of the burthen, by various efforts of vomiting, purging, ſweating, *&c.* Thus we are plainly directed what method to take, ſince as as we are form'd on the principles of ſelf-preſervation, nature never errs in her firſt attempts to relieve itſelf: and 'tis certain there are more diſorders prevented by attending to theſe firſt motions and admonitions, than ever are cured afterwards. When we have thus finiſh'd the great fundamental buſineſs of evacuation, the next ſtep is, to reduce, or direct the o'er-flowing juices, like ſwelling ſtreams, into their antient ducts and channels again. As obſtructed perſpiration is the original, or at leaſt, general cauſe of all fevers, the method of treating them in particular, is plainly pointed out, *viz.* To open the ſecretory, cutaneous pores, by gentle diaphoretics, and plentiful dilution, or in other words to attenuate the too great viſcidity and coheſion of the blood, which is commonly the caſe in fevers of all denominations: as the materia medica abounds with ſudorifics, thoſe ought to be ſelected, which are moſt appropriated to the exigencys of the caſe, or the various ſymptoms of the fever. But in the general, I have always experienc'd that the *teſtacea*, either with or without the *ſerpentaria*, or ſome other warm drug, the moſt univerſally ſucceſsful. A fever is a term of a vague, looſe, undetermined meaning; but

but without entering into all its diviſions, it may be rang'd under two general heads, which comprehend almoſt all the different ſpecies, *viz. inflammatory* or *nervous*, and depreſs'd; high, or low, effluent, or influent; theſe diſtinct tribes require as diſtinct and different a management. In the firſt claſs, when the blood runs high, with an impetuous tide, turgid pulſe, deliria, *&c.* the patient cannot be kept too low, nor dilution indulg'd too much: the milder *teſtacea*, aſſiſted with cooling ſalts, and pacific emulſions, are highly neceſſary, to leſſen the velocity, and impetus of the tumultuous fluids. But in the ſlow, or depreſs'd kind, the warmer medicines muſt take place, to diffuſe the vital heat, to quicken the languid circulation, and divert the diſorder from the viſcera, and internal parts, where it is apt to center. Bliſtering is, more particularly here, of great and univerſal uſe, as nothing takes off the lentor of the blood, more than this ſtimulus, nor opens the ſecretions better; and is conſequently a moſt powerful and ſafe diluter, and attenuator, eſpecially when there is any diſpoſition to comatoſe ſymptoms. As to particular, local fevers, ſuch as the pleuriſy, angina, ſciatica, *&c.* I have always found, after proper phlebotomy, that bliſtering as near as poſſible to the part affected, (with dilution, and ſuitable attenuating medicines) has caus'd the moſt immediate de-

derivation and relief. And in all vertigoes, epilepſys, and lethargic caſes, where the head is originally affected, there is nothing better than a large epiſpaſtic, to take in all the back part of the head, like a large coif; which, if applied in time, commonly gives a certain relief.

These general hints will ſuffice for the conduct of moſt fevers, except thoſe of an *irregular*, *anomalous* kind, which fall under no proper rule, and are ſubject to no laws, but the all-wiſe, unerring, and univerſal cognizance of a *ſpecific doctor*; who can provide for all theſe varietys, and contingencys at once, by ſome infallible *Proteus* like medicine, that can ſhift itſelf into all forms, and be accommodated to all conſtitutions, and exigencys, like a conjurer's cap, or a magic lanthorn. Of this kind are Dr. *Henry*'s and *James*'s powders, and twenty other infallible, omnipotent *noſtrums*, which are to cure by patent, and to perform miracles by the ſanction of ſenates, and the authority of parliament. But a conclave of cardinals, and venerable ſynods may, with as good a grace, dictate to our faith and underſtanding, as theſe to our health; and infallible councils as well ſave our ſouls, as the other our lives. Theſe *panacean* remedys are calculated for all fevers indifferently, as well as other diſorders, and are to cure at all events, and ſerve for all meridians: They are to perform the attack, and fall on at once, without regard to any pre-

vious method, order, or evacuation. Sometimes, indeed, like bold undiſciplin'd troops, they may obtain the victory, by the ſuddenneſs, and impetuoſity of the onſet, more by ſurprize, than prudence. But the wiſe and cautious phyſician, like a diſcreet general, makes his approaches in a calm and regular manner he obſerves the poſture of the enemy, and the diſpoſition of the ground. The *empiric* ſhoots at random; the other attacks with art, and is conducted by diſcretion. But credulity will carry it, while the world is more govern'd by the caprice of novelty and prodigy, than by reaſon and common ſenſe; for there is certainly a great deal of myſtery, enthuſiaſm, and fanaticiſm in phyſic, as well as in divinity. Tho' freedom of writing, and enquiry, has gone a great way, in breaking the ſpell, and diſſolving the enchantment, ſince the days of *Van Helmont* and *Paracelſus*.

My next intention is to add a few obſervations, with regard to *chronical* diſorders. In theſe caſes there is more room, and time, and a larger field for medicines to exert their force, than in *acute* caſes, which ſoon terminate, and come to a *criſis*. The *Materia Medica*, in both the mineral and vegetable kingdoms, abounds with an infinite number of medicines, of various virtue and intention, either *ſudorific*, *diuretic*, *alterative*, &c. according as the conſtitution

ſtitution is diſpos'd, or as nature points out the way. Here experience and obſervation muſt be the chief guide, ſince 'tis impoſſible to diſcover the virtues and properties of material ſubſtances *á priori*, by any chymical tortures, or microſcopical inſpections: The texture and configuration of the parts of any ſimple, after the ſtricteſt analytical ſcrutiny, will never make it confeſs its latent virtue; no philoſophy, for inſtance, could diſcover that the particles which conſtitute *Ipecacuana*, *Jalap*, or *Aloes*, were impregnated with an emetic, or cathartic quality, 'till uſe and experience had confirm'd it.

But amidſt all the boundleſs variety of ſimple or compound remedys, there are three in modern practice, of remarkable force and efficacy, viz. *Opium*, *Mercury*, and the *Bark*, at leaſt in obſtinate chronical caſes: Theſe are the three grand powers or pillars of medicine (except the claſs of evacuating remedys) on which the whole fabric of modern practice is ſupported; and if any great, and ſurprizing cures are perform'd, it is chiefly by the aſſiſtance, and combination of one or other of thoſe powerful drugs.

Opium, by its pacific quality, gives the moſt divine and ſenſible relief, under all violent and torturing impreſſions of pain, and in moſt diarrhæas, and other preternatural, profuſe diſcharges; and even in high

inflammatory fevers, there is nothing calms the fury and impetuoſity of the blood more than ſome anodyne preparation; it is alſo vaſtly ſerviceable in ſome maniacal caſes, if given in large doſes, after proper evacuation, for the ſame reaſon. A perſon in a high delirious fever, or phrenſy, being, for the time, in a ſtate of madneſs, and inflam'd with all the ſymptoms of a maniac. This compoſing, narcotic drug, ſooths the rage of the ſpirits, takes off the ſtimulus of pain, and throws the whole frame into a pleaſing calm and tranquility, diffuſes a ſort of muſic and harmony on the conſtitution, and produces the ſame gentle tranſporting ſenſation on the body, as harmonious ſounds on the mind. *Opium* has alſo a very great and ſenſible effect, when applied outwardly, which demonſtrates that it is of a moſt diffuſive, penetrating nature. I have often known violent fits of the cholic, and pains in the ſtomach, and other parts relieved by nothing but proper, anodyne plaiſters, where the internal uſe of it could not be comply'd with.

NEXT to *Opium*, *Mercury* is a noble, and moſt powerful deobſtruent. As it is compos'd of extremely ſubtle, volatile, and ponderous particles, it is capable by the heat, and muſcular action of the ſtomach, of paſſing the lacteals in a fine vapor, or effluvium; and conſequently nothing is ſo well adapted to open all glandular obſtructions, and to attenu-

ate

elixirs, &c. but many of them are uncertain, or violent in their operation, and will ſometimes kill, as well as cure: They are, in this reſpect, like the modern refinements of cookery, and the chymical fire is often as pernicious as the culinary one. The more ſimple and natural our food, as well as our phyſic, it is generally the more pure and wholeſome. A vaſt number of theſe artificial preparations, uſher'd in with pompous names, and glittering ſounds, have ſtarted up in all ages, and overflowed the practice with a deluge of drugs; but their reign has been generally ſhort, and their reputation tranſitory; like ſucceſſive waves, or alternate puppets, they are ſoon joſtled off the ſtage, to make way for new comers; or, like hovering phantoms, amuſe our fancys with deluſive glare, then ſhoot away, and vaniſh into air.

I MIGHT here, if I had room, enumerate the virtues of various ſimples, and vegetables, which have fell under the courſe of my practice. Having here perhaps had opportunitys of making more obſervations than thoſe who live in large citys, remote from herbs, who find that the pharmaceutical preparations of the ſhops, frequent preſcriptions, and the gilded apparatus, and pomp of phyſic, are much readier at hand, and more pleaſing to their patients, as well as more uſeful to themſelves, than the ſimple, and natural infuſion of herbs, decoctions, and all the

uſeful purſuits of botany. But as I often attend the poor in the country, who can neither fee the preſcriber, nor pay the apothecary, I have frequently been oblig'd to ſend them to the fields, and gardens, for thoſe ſalutary herbs, or roots, which nature has provided for the relief of mankind, without penetrating the bowels of the earth, and ranſacking both the *Indies*. I ſhall here mention a few of the moſt remarkable ſimples, however diſagreeable it may be to the preſent faſhion, and dreſs of pharmacy; for there is a faſhion, and mode in medicine, as well as in cloaths, tho' the *capital remedys* I have mention'd, have ſtill kept up their credit, amidſt all the changes and revolutions of the phyſical empire.

GROUND-IVY, or *Ale-hoof*, is a valuable, and noble plant, and ſcarce any vegetable cleanſes, and deterges more powerfully, or in other words, is a ſafer or milder pectoral. This was the herb, as *Temple* obſerves, with which our anceſtors made their common drink, who were eſteem'd the longeſt livers in the world: It is alſo the more to be valu'd, as it is to be gather'd in almoſt all places, and all ſeaſons of the year; as if providence deſign'd that to be moſt eaſily obtain'd, which is moſt uſeful. *Camomile*, *Rue*, *Betony*, *Liverwort*, *Colts-foot*, and *Buck-bean*, the roots of *Garlick*, *Aron*, *Valerian*, and *Burdock*, have all great and ſovereign virtues, in their reſpective

ate the too great coheſion of the blood, by means of its expanſive *power*, *fluidity* and *momentum*. As moſt chronic diſorders are to be aſcrib'd to too great a viſcidity or lentor, the active force of *Mercury*, adminiſter'd in ſmall quantitys, diſſolves the ſizineſs, opens the natural ſecretions, and acts as a *glandular purge*, and detergent in the remoteſt capillarys, and receſſes of the human frame; not to mention its more immediate efficacy in obſtructions of the great concoctive organ, the ſtomach, and bowels. The virtues and powers of this noble mineral may be variouſly applied, and directed, according to the intention in view; and may be made either ſudorific, cathartic, or diuretic, if blended and incorporated with medicines, endu'd with thoſe reſpective properties. Mercurial pills thus compounded are the fineſt alterative yet diſcover'd, and will perform wonders in ſome obſtinate caſes, and ſcorbutic and ſcruphulous obſtructions, of which I could give a multitude of inſtances.

The next great and powerful remedy is the *Peruvian Cortex*, the diſcovery of which noble drug has been of more ſervice to mankind, than all the golden mines of that country. This is the only ſpecific we have in medicine, and is infallible in all periodical caſes. But without regard to its wonderful uſe, and virtue in intermitting diſorders, it is an excellent *ſtomachic*, in moſt caſes, attended with relaxation, weak,

flaccid nerves, and moiſt habits; and when combin'd and aſſiſted by ſuitable diaphoretics, ſuch as *Guiacum*, *Valerian*, *Serpentaria*, the *Pulvis Ari*, &c. to open, and expand its reſinous particles, it becomes an excellent *alterative* and *antiſcorbutic*. Indeed, each of theſe noble drugs, or engines of medicine, may be determined thro' various ways or canals, and act with joint forces, when blended with each other, or with different remedys, according to the deſign and conduct of the phyſician or manager; as the pipes of a fountain may be directed this, or that way, or with a greater, or leſs velocity, or impetus, according to the management or diſpoſition of the cocks and ſprings.

I HAVE thus conciſely hinted at a few of the virtues of theſe three great, and wonderful remedys: Theſe fundamental, and powerful drugs, together with the *Teſtacea*, and a few others, will ſtill keep up their credit and reputation, amidſt all the *farrago* of medicine, and the confuſion and uncertainty of the *Materia Medica*. In the general, I have always obſerv'd, that the more ſimple and uncompounded theſe, as well as other remedys are, they are the more ſucceſsful and efficacious. The furnaces of the laboratory, and the tortures of chymical fire, with its various *ſublimations*, and *menſtruums*, have indeed furniſh'd us with a great variety of artificial *extracts crocuſſes*, *elixirs*,

for its real cravings, and neceſſities. This is demonſtrated from the health, vigor, and happineſs of the old *Britons*, *Braſilians*, *&c.* before they had any commerce, or communication with other nations, or were poliſh'd and civiliz'd into riches, luxury, and diſeaſes. As *Pope* has beautifully repreſented.

Lo! the poor Indian, whoſe untutor'd mind, &c.

Sir *William Temple* has alſo very juſtly made the ſame obſervations; and has himſelf took notice of ſix medicinal plants peculiar to our climate, (tho' many might be added of equal value) *viz.* *Sage*, *Rue*, *Saffron*, *Ale-hooff*, *Garlick*, and *Elder*; the virtues of which he has particularly ſpecify'd.

I HAVE thus communicated a few obſervations on this important ſubject of *Health*, chiefly collected from my own experience; in which my ſole view has been to ſuggeſt ſome hints (or rather faint *ſketches*, and *outlines*, for others to fill up, and finiſh) that may tend to promote the health, and happineſs of mankind, without regard to the ambitious and mercenary views of ſome in modern practice, or to the falſe oſtentation of illiterate pretenders, and deſigning empirics: And if it don't add to the happineſs of others, it will certainly add to my own, that my deſign was good, and my intention honeſt. I ſhall only obſerve, with a celebrated writer,

ter, *That Health is commonly the bleſſing of the poor, and not of the rich: And that if the rich wou'd be healthy or happy, they muſt live like the poor, tho' they may ſhine with the great; or do that by choice, which the others do by neceſſity.*

It may be inferr'd from hence, that *Health* is the golden *Heſperian* fruit of *Exerciſe*, *Quiet*, and *Temperance*, which may be compriſed in theſe two lines:

A happy being, and a peaceful end,
On Toil, Content, *and* Temperance *depend.*

I shall conclude theſe curſory remarks, with a poem compos'd a great many years ago; which being adapted to the ſubject, I have now reviſed and corrected, tho' a very intractable theme for poetry.

TO

tive claſſes, however common, and neglected, as vulgar, and obſolete, by the caprice of new inventions, and the tyranny of cuſtom. The virtues of *Elder* and *Sage* would fill a volume, beſides many others of equal worth and value. The wiſe author of nature has amply furniſh'd us with phyſic, as well as food, in theſe medicinal plants: I have often found well-choſen diet-drinks, effectually remove ſeveral diſorders, that have eluded all the art of nicer pharmacy. But the ſtudy of botany is now too much neglected for artificial preparations, and the genteel cant, and intereſts of phyſic; nothing will avail with ſome but chymical compoſitions, and we are to be conjur'd into health all at once, by ſome *enchanted pill*, or *drop*, or ſome ſuch wonderful *catholicon* But this was not the practice of *Hippocrates*, *Galen*, *Celſus*, or *Sydenham*, who ſtudy'd nature more: *Virgil* mentions it as the principal character of *Iapis*, who cur'd *Æneas*.

Scire poteſtates herbarum, uſumque medendi.

It was his part
To ſtudy herbs, and know the healing art.

Some people, who perhaps aim more at amuſement than inſtruction, may wonder that I have not been more copious in enumerating the medicines ap-

pro-

propriated to particular diſorders, and their reſpective virtues. But (not to mention that this would be inconſiſtent with the intended brevity of this eſſay) I think ſuch diſquiſitions are more calculated for the entertainment of the reader, than for his real uſe, and ſervice: For whatever are the general and ſpecific virtues, and powers of medicines, the particular uſe and application of them muſt eternally vary; and depend at laſt on the ſkill and judgment of the preſcriber. There is nothing more uſeleſs, and impertinent, than the confus'd, and immethodical accounts we find in ſome botanic, and medical writers, who, like *Culpeper* and *Salmon*, aſcribe indiſcriminately, almoſt all ſorts of virtues, to all herbs, and medicines. But a bundle of receipts, or an apothecary's file, will as well qualify a perſon for practice, as ſuch common-place cant, and undiſtinguiſh'd deſcriptions.

But not having time to expatiate, I ſhall only obſerve, that the wiſe and beneficent author of nature has adorn'd the earth with an infinite, and beautiful variety of plants and vegetables, which are many of them only fit for medicinal uſes: And that there is in every climate, and region, a ſufficient proviſion made for the wants and neceſſitys of its reſpective inhabitants, both *dietetic*, and *phyſical*. And conſequently, navigation has rather ſupply'd us with materials for the luxury and effeminacys of life, than

for

29554 379

WELLCOME LIBRARY INSTITUTE

TO Dr. MORGAN, ON HIS PHILOSOPHICAL PRINCIPLES OF MEDICINE.

AS uſeful labors call for grateful praiſe,
Accept this tribute of my humble lays:
Great is the taſk, extenſive is the theme,
Great as your work, extenſive as your fame;
Yet ſhall the muſe attempt the vaſt deſign,
And your applauſe reſound in every Line.

IN the primæval, happy days of old,
When golden years their radiant circles roll'd,

When

When on wild fruits, and herbs, men liv'd content,
And thankful took what heaven's rich bounty ſent.
No noxious humors ſtain'd the purple tide,
Nor *luxury* ſought, what *nature* had deny'd:
They drank the chryſtal ſtream, and ſweetly ſlept
On moſſy couches, with the flocks they kept;
Grief then was abſent, ſickneſs hardly known,
Peaceful they liv'd, and dy'd without a groan.

DISEASE at firſt ſprung from its parent vice,
And hence the *Healing Art* deriv'd its riſe:
Immortal art! whoſe power divinely ſaves,
From pining ſickneſs, and devouring graves.
Plain remedys at firſt were valu'd moſt,
The drugs were few, and moderate the coſt.
The ſick were cur'd without a *gilded pill*,
A *ſovereign bolus*, or a pompous bill.
As vice increas'd, ſo *phyſic*, by degrees,
Increas'd its empire, and increas'd its fees;
In after ages more miſterious grew,
As pride prevail'd, and intereſt came in view;
Dreſt by deſigning Men, in dark diſguiſe,
And veil'd in awful ſhapes from vulgar eyes.

WITH *Galen*'s ſect a cloud of med'cines came,
Of various form, and venerable name;
Phyſic was all confuſion, all profound,
While jargon reign'd, and learning lay in ſound.

The

The learned *Arabs*, from old writings, drew
A compound ſcheme, and model'd all anew.
Involv'd in clouds of ſmoak, and chymic flame,
Van Helmont next, and *Paracelſus* came.
While truth, and nature's light, was darken'd o'er,
And the great *Coan* precepts ſhone no more,
'Till the laſt age appear'd, when gleams of light
Shot thro' the chaos, and diſpel'd the night.

THEN *Bacon* flouriſh'd, whoſe extenſive mind,
On ſolid fact immortal ſchemes deſign'd:
While *Hobbs*, and *Harvey*, *Clerc*, *Baglive*, and *Boyle*,
Purſu'd fair truth, with an unweary'd toil.
Boyle on experiment alone rely'd,
And nature, which he lov'd, was ſtill his guide.

LOCKE now appear'd like ſome propitious light,
And chas'd the ſhades of metaphyſic right;
He all the ſchoolmen's ſophiſtry diſplay'd,
And welcome truth to every art convey'd.

SYDENHAM made practice by experience plain,
Taught by no idle fictions of the brain;
Sydenham the old, the ſimple way renew'd,
Nor ſtudy'd what was *great*, but what was *good*.

THE ſcene ſtill changes each revolving year,
And lo! new wonders to our view appear:

See health on Seraphs wings, divinely bright,
Shines with the rays of *mathematic light*.
Such was of late the pleaſing vaſt ſurprize,
When northern ſtreamers lighted all the ſkys ;
When, ſoon as ſhades of night the earth o'erſpread,
Amaz'd we ſaw new morning o'er our head.
With thirſt of knowledge fir'd, ſee every ſage,
With learned labor, in the work engage.

But tho' ſuch numbers have purſu'd the theme,
To you alone we owe a *finiſh'd ſcheme*.
All that *Bellini*, *Keill*, or *Pitcairne* dar'd,
At beſt is faint eſſay, with your's compar'd.
The great *Boerhaave* will hail the grateful ſight,
And read you o'er with wonder and delight.

You leave the beaten circle of the ſchools,
And the dull round of antiquated rules ;
On *facts* depend, then *reaſon from th' effect*,
And with eſtabliſh'd truths your ſcheme connect ;
While by juſt conſequence, from theſe you draw
Some *fundamental* rule, and *uſeful law*.

Such was the path immortal *Newton* trod,
He form'd the wond'rous plan, and mark'd the rod ;
Led by this clue, he travel'd o'er the ſky,
And marſhal'd all the ſhining worlds on high.

Mature

Mature in thought, you *Newton*'s laws reduce
To nobler ends, and more important uſe :
To guard man's feeble frame from fell diſeaſe,
Or when we ſink with pain to give us eaſe :
For every ail aſcribe its proper *cauſe*,
To nature's govern'd by *mechanic laws* ;
You ſhew how ſpringy air affects our frame,
To raiſe, or to depreſs the vital flame :
How orbs above by gravitation ſteer,
Impreſs their force, and influence the air ;
How *Cynthia*'s ſilent energy preſides,
Ferments the blood, and agitates the tides.

When fatal fevers kindle flames within,
Which raging glow o'er all the ſcorch'd machine,
You ſhew how nature prudently detains
Diluting ſerum in the burning veins ;
Your well-tim'd medicines mitigate the heat,
And o'er the frame diffuſe a balmy ſweat :
The monſter *Febris* flys the potent ſpell,
In haſte retires, and calmly ſeeks her cell.
Medicine from hence ſhall triumph with ſucceſs,
Nor pining patients linger in diſtreſs.

My raptur'd muſe ſees with prophetic eyes,
New ages roll along, new ſyſtems riſe ;
Sees phyſic on *mechanic reaſoning* climb,
And raiſe a ſtructure to the ſkys ſublime ;

Sees ſickneſs fled, *Health* bloom with cherub face,
And age creep on, with ſlow, reluctant pace;
Experience with her torch, direct our youth,
Scatter the miſts, and light the way to *truth*.
While dark Hypotheſis no more prevails,
Nor pupils liſten to romantic tales:
Nor proud *authority* with bug-bear rules
Enſlaves our minds, or dictates in the ſchools.
But *liberty* ſits Goddeſs of our iſle,
And peaceful bleſſings all around her ſmile;
Darkneſs and bigotry before her fly,
And truth, and virtue, grow beneath her eye.

THE

The SURPRIZE:

Occaſion'd by a Perſon's Receiving

Mourning for a FRIEND, a young Lady, Who Feign'd herſelf Dead.

ARE theſe the preſents friends beſtow?
Sad repreſentatives of woe!
Black trophys of departing breath,
Signals of darkneſs, and of death.
Unwelcome gifts! which only wait
To dreſs the meſſenger of fate.

AND is the blooming fair one fled,
And *Delia* mingled with the dead?
She who all other darts defy'd,
Herſelf the fatal ſhaft has try'd.
Her air ſo ſprightly, and ſo gay,
She baniſh'd every care away;
And when alive cou'd wonders do,
And keep her friends from dying too.*

* Alluding to her curing ſome young Ladys of the Vapours.

THUS while I muſing ſat in tears,
A grateful ſound ſalutes my ears:
It is her voice, her air, her frame,
Or elſe, ſome viſionary dream.
'Tis *Delia*'s-ſelf! with glad ſurprize,
The living fair ſalutes my eyes.
To dying criminals, reprieve
Cou'd ne'er more rapturous pleaſure give.
Not ſhowers which cool the thirſty plain,
Not ſmiles to a deſpairing ſwain,
Than to my mind, oppreſt with care,
This *Reſurrection* of the fair.

LIFE, like a flower, we often ſay,
Blooms fair awhile, then fades away.
You beſt the metaphor explain,
For you can *die*, and *riſe* again.

BUT oh! how barbarous, how unkind,
To torture thus your lover's mind?
Each friend, for ſuch rude treatment, thinks,
You are more ſavage than a *Lynx*;
And frolic as the apiſh tribe,
In the ſame region who reſide.
May you, for this, for ever more,
Tranſported be to that wild ſhore,
Where baboons dance, and lions roar.

THE